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Waking to life and beauty, flower and shrub,
 And every tender nursling which the spring,
 Breaking the sleep of nature, calls to light.
 The little redbreast from the twisted thorn,
 Warbled his slender ditty, and at times
 The blackbird whistled from the distant grove
 His fitful melody—other sound was none.
 It was an hour of gentle loveliness, and came
 Upon the tranquil spirit like soft music
 Half heard in fancy's dreams—I turned to seek
 The fair companion of my walk—and ne'er
 Seemed she so sweetly beautiful as then.
 Her slender form was raised—her damask cheek,
 And the loose tresses of her dark hair, caught
 The rich deep glory of the parting sun.
 Upwards in silent rapture her mild eye
 Was turned, to where the crescent moon had hung
 Her lamp of pearl above the darkening east.
 Rapt she stood, and while her pure soul seemed
 To hold communion with the distant heaven,
 The unutterable thoughts that were within,
 Shaped into meanings o'er her face, diffused
 Unearthly softness. Linger long I gazed,
 Unwilling to disturb so bright a trance.
 It seemed so like the look a seraph doomed
 To dwell upon this earth, would turn upon
 The path that led to his ethereal home!

17th of March, 1826.

C.

PROFESSOR EDGAR—ABSTINENCE *versus* TEMPERANCE.

TO THE EDITOR OF THE NATIONAL MAGAZINE.

SIR—I gladly avail myself of the liberty so generally granted, of endeavouring to influence the public mind on behalf of Temperance Societies, through the medium of your talented, and deservedly popular Magazine. One sore evil in Ireland, with which Temperance Societies have to struggle is, that the population to be reformed have not a taste for reading. For the good, therefore, as well as for the honour of my country, I heartily wish success to every publication, which, like your's, is calculated to create a love for reading, and thus prepare a broad road for the march of improvement. Alas! what need of improvement has our unhappy country. How ignorant, destitute, and degraded, a large part of her dense population! It is not for me to inquire, what influence political causes have had in bringing us thus low. I take, no doubt, a very partial view, and am blindly attached to a favourite theme—yet to the question—what is Ireland's most afflictive scourge? I have but one answer—Intemperance. But why confine my views to Ireland? Intemperance is so alarmingly on the increase in England, as to have attracted the marked attention of her first magistrates. A gentleman, who lately stood for half an hour before the door of a gin-shop, in Manchester, counted dram-drinkers, entering at the rate of ten a minute; and of these, six were women, of whom two were young girls. In Scotland, before Temperance Societies commenced their glorious career of reformation, each family was consuming, on an average, ten gallons of distilled spirits annually. It is acknowledged, that three fourths of all the pauperism in our country, four-fifths of all aggravated crime, one half of all madness, one half of all sudden death, and one-fourth of all

death in persons above twenty years of age, are caused by spirituous liquors. Shall benevolence and patriotism sleep on, with such exterminating ruin around them? If an epidemic disease appears in a street of one of our large towns, or aboard a single vessel in one of our crowded harbours; if a single case of hydrophobia is recorded by one of our public journals—what trepidation throughout the land, what horror of the evil, what multiplied proposals of remedy! And yet, what is one, or what are both these scourges in their wildest and most unsparing havoc, in comparison with intemperance? In one week, distilled spirits fill more graves than all the cases of hydrophobia in the history of the disease. In midst of this cruel destruction, the friends of temperance have looked in vain for some prospect of deliverance. The devouring flood has burst over all the barriers which the pulpit, the press, and the voice of warning have raised in its way; and the year 1829, shews the astounding increase of four millions of gallons of ardent spirits, above the preceding year. Something must be done then, more than has been done already, for it is notoriously evident, that the exertions which have been hitherto employed for the suppression of intemperance, have been, to a melancholy extent, unavailing. Temperance Societies offer to public consideration no Utopian project, but a simple, easily comprehended, and easily applied system, which has been in operation with such unparalleled success for three years in the United States of America; that, though it commenced on a population, drinking on an average, eight gallons a man annually; the consumption of intoxicating liquors has been diminished three-fourths, even in some of the largest towns; and twelve hundred drunkards have been reformed. I have before me, private letters from different parts of the United States, describing, in the strongest terms, the astonishing reformation which Temperance Societies have produced; I have before me also, reports of the American Sunday School Union, Home Mission Society, Seaman's Friend Society, with the minutes of the general assembly of the Presbyterian Church; and a number of sermons, and other publications; and in every one of these, Temperance Societies are spoken of, as deservedly ranking among the best blessings, which a kind Providence ever conferred on the new world.

Though little inclined to place implicit confidence in the opinion of any man, or body of men, I would find it hard to believe, that the general assembly of the United States, consisting of sixteen hundred ministers, were blinded by antichristian delusion, when, at their meetings in two successive years, they recommended to all the people, under their charge, entire abstinence from distilled spirits, and pledged themselves to set the example; and I would find it still harder to believe, that God would so bless a work of the devil, as to make Temperance Societies, for three years, productive of a reformation, which, in many respects, stands unparalleled in the history of the world. The abolition of the slave trade is deservedly considered the glory of modern times; yet, neither in the evils to be removed, in the opposition and difficulties to be encountered, nor in the amount of good done, is the abolition of the slave trade to be once named in comparison with the temperance reformation. I ask then, in the name of common sense, is there any thing in the disposition, or constitution of Irishmen, to prevent them following the noble example of their sons and brethren, across the Atlantic, in shaking off the vilest slavery that ever degraded body or soul? I was in company, not long since, with a gentleman, who, a few weeks previous, had dined on board an American steam-boat, with eighty passengers, (a fit representation of the American population,) and not an indi-

vidual of all these, used one drop of spirituous liquor. Why should it not be so in Ireland too? What *ought* to be done, *can* be done in Ireland, as well as in America.

Distilled spirits have been proved, not only by the judgment of the first authorities living and dead, but by the experience of tens of thousands on both sides of the Atlantic to be, for all common purposes, completely useless. More work can be done, more hardship and fatigue of body and mind endured, for a week, or month, or year, in all climates, and under all circumstances, without any assistance from spirituous liquors. A man in health has no more need of ardent spirits, than of prussic acid, or laudanum. No man in health, who enters on a conscientious inquiry, can find any other apology for the ordinary use of distilled spirits, than the momentary gratification of appetite, without any permanent advantage, either to body or mind; and, therefore, every temperate man is shut up to this inquiry with his conscience before his God:—shall my use of ardent spirits, as a common beverage, contribute to bring them out of their proper province as a medicine, and place them in a situation which they cannot occupy with safety; shall my example give a sanction to a mere useless luxury, which neither does me, nor any man in health good, and which spreads over the face of my country, wretchedness and ruin, that mock all calculation? Distilled spirits are, in their own nature and character, tempting; they lead onward to excess; the moderate use of them is, in its own nature, calculated to produce the drunken appetite. While in the continued use of distilled spirits, I could not conscientiously pray, ‘lead us not into temptation.’ The state of body and mind, which constitutes drunkenness, is formed, by what has been falsely called, the moderate use of distilled spirits. Distilled spirits are, in their own nature and character, injurious to the healthy human frame; they possess similar properties, and produce similar effects, with hen bane, deadly night shade, laudanum, and other substances, which all allow to be poisonous; and they should, therefore, be removed by all men in health, as noxious.

These statements of the properties of distilled spirits, are not mine, for I have no right to pronounce a judgment on the subject; they are the unanimous judgment of medical authorities, whose names do honour to both the old and the new world. Now, if there are men of information and character, who know this judgment to be false, they are imperatively called on to give it a public contradiction. If those eminent medical practitioners in Dublin, Manchester, and Warrington, who have published to the world, that ‘no cause would be calculated so much to improve the health of the community, as an *entire disuse* of ardent spirits;’ if they are deceiving the world, or are themselves deceived; then, in the name of the public, whom they have abused, I call on every man, who knows their ignorance, or their falsehood, to stand forth, and convict them.

But, if they are not deceived themselves, nor wish to deceive others, then, I put to the conscience of every moderate drinker of distilled spirits, who expects to stand at last before the judgment seat of his God, how, with the information before him which has been extended by means of Temperance Societies, he can continue to use as a common beverage, a substance, with respect to which the first authorities in the world have declared, in opposition to their own interest, that its continued use cannot be persevered in without the certainty of injury, and that it should be renounced by all persons in health as a most noxious superfluity. If the judgment of the first physicians in America, in

Germany, in Britain, is not sufficient to stamp distilled spirits as completely useless for all common purposes—as calculated in their own nature to form the drunken appetite—and as being in their own properties most decidedly noxious,—then, through you, I call on the public press to provoke discussion, and to elicit truth on this most important subject—a subject intimately connected with health and morals, and the very existence of society in the present world, and with all that gives bliss or entails misery in the world to come.

The fundamental principles of Temperance Societies are, however, completely independent of mere human opinion. Their foundations are laid broad and deep in Christian charity and self-preservation. If Temperance Societies do not furnish a practical comment on the language of the Holy Spirit recorded in the fourteenth chapter of the Epistle to the Romans, I profess myself completely ignorant of its meaning, and shall feel much indebted to any one who shall furnish a just explanation of the passage—"It is good neither to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak."

The most cursory observation is sufficient to convince any man, that the argument drawn from Christian charity for abstaining now, from the common drink of Irishmen, is incalculably stronger than that for abstaining from the common drink of the Jews in the time of the apostle Paul. But I grant too much to the opponent of Temperance Societies, by allowing wine to have been the common drink of the Jews. Every one acquainted with their history knows that water was their customary beverage; and that though there were drunkards of Ephraim and of Manasseh too, yet the Jews, as a nation, were temperate. It is well known too as a general fact, that all vinous countries are temperate; that wine may be used as a common beverage, as in France and Italy, without being burdened with heavy duties or high prices, and yet the people continue, like the French and Italians, temperate; and drunkenness may be a rare crime even among men whose only business is pleasure, and who set at defiance all laws human and divine. On the contrary, the whole history of distilled spirits proves to a demonstration, that even under the shackles of heavy duties and high prices, distilled spirits stamp every country intemperate where they are commonly used—that they cannot be moderately used as a common beverage by the population of any country, even though, like the Scotch, they are educated and religious; and that in proportion to the quantity of distilled spirits used, will be the amount of pauperism, and crime, and madness, and disease, and premature mortality. No friend of Temperance Societies, so far as I know, has attempted to argue that wine, in its pure state, is different now from what it was eighteen centuries ago, or different in Ireland from what it is in Judea; but I among others have maintained that the wines in common use in these countries, are mixed with considerable portions of distilled spirits, and, therefore, must be widely different from those spoken of in the Bible, which were only "the pure blood of the grape"—the simple product of fermentation. Port wine is mixed with one third of brandy; and the wines in common use now, are three times stronger than those used in 1750.*

* Our ales also, in various places, are becoming frightfully strong, the general use of ardent spirits having led to the establishment of a standard of strength, which however dangerous and to be deprecated, all makers of fermented liquors, influenced by the public taste, seem emulous of approaching.

As I have not heard any one yet, in sober earnest, advancing the objection, that since date wine, and medicated wine of the grape, are referred to in the Scripture phrase, "strong drink," therefore the sacred writers spoke prophetically of whiskey, and gave permission for its use—as I have only heard this objection advanced in banter," I shall not, by attempting to answer it, employ myself in raising ghosts for the purpose of laying them.

Those who argue for the use of wine, "touch not" the principles of Temperance Societies, for Temperance Societies have neither pronounced the use of wine to be sinful, nor have they passed any judgment respecting the expediency or inexpediency of its use under present circumstances. Against distilled spirits—the fell destroyer of their race—they wage an exterminating warfare—against distilled spirits as a common beverage, respecting which, in addition to all that has been already published, the following document has been signed by four professors of the medical faculty of the Edinburgh University, eleven members of the Royal College of Physicians, the president and twenty-seven fellows of the Royal College of Surgeons, and thirty-four other Edinburgh medical practitioners:—

"We, the undersigned, do hereby declare our conviction, that ardent spirits are not to be regarded as a nourishing article of diet; that the habitual use of them is a principal cause of disease, poverty, and misery in this place, and that the entire disuse of them would powerfully contribute to improve the health and comfort of the community."

Let the opponents of Temperance Societies come boldly before the public, and prove the following propositions, and I, for one, will withdraw my name from the list of Temperance Societies, and commence drinking whiskey once more.

1. Distilled spirits and wine are the same substance, in different degrees of strength.

2. The danger to a community is not increased, whatever additional strength be communicated to the intoxicating liquor commonly in use. Small ale is as dangerous a common drink as brandy; and the power of producing a habit is not in proportion to the strength of the stimulus.

3. Because the use of wine is *permitted* in Scripture, therefore it is right and commendable to use daily, or as a common beverage, any other intoxicating substance, which shall ever be invented, whatever be its strength, or its insidious and destructive properties, provided it has the power of making a man drunk. Because alcohol is a constituent part of wine, therefore it is safe and proper to drink alcohol, though a strong poison, or alcohol diluted with water (which is distilled spirit,) though water cannot change its properties; just upon the same principle that the man who has taken, as a febrifuge, Fowler's drops—a solution of arsenic and potash—could not in conscience refuse to eat arsenic, a good creature of God, and a constituent of an excellent medicine.

4. Provided it be ascertained that any newly invented substance possesses the power of causing drunkenness, then it would be preposterous and unscriptural, and assuming greater strictness than Christianity warrants, to institute an inquiry whether or not it is either poisonous or unwholesome; for Christ who drank wine, and the prophets who spoke of strong drink, have already warranted its use; and let no man, on pain of being nicknamed "an abstinence man," dare to propose an inquiry into its properties and effects.

5. Christ, by using wine, gave a sanction to the use of distilled spirits at markets, and fairs, and wakes, and funerals, and all treat-

ings; he put himself in the same circumstances with the moderate of the present day, who, by treating with an insidious, and violently intoxicating, not to say poisonous production of art, and by giving their sanction to a vast catalogue of fictitious excellencies attached to it, and supporting by their example and influence an endless train of tempting ceremonies, customs, and practices, have constituted themselves headmasters in the school of drunkenness; and he threw the shield of his protection over all parents, who, by associating the use of distilled spirits with hospitality, and kindness, and love, and manhood, and a thousand fascinations, train for coming generations, degraded pestilential drunkards.

Till the truth of these propositions has been established, I must continue to maintain as heretofore, (I trust, in the spirit of love,) that—

1. Were distilled spirits only wine in a higher degree of strength, their use in present circumstances, would be wholly inexpedient.

2. Distilled spirits are a different substance from wine; and the use of the latter, furnishes no warrant whatever for that of the former. Distilled spirits are wholly disqualified from being used as a substitute for wine.

3. Moderate spirit-drinkers are the chief agents in promoting and perpetuating drunkenness.

4. Every man for his own sake, as well as his neighbour's, should, while in health, *let ardent spirits alone.*

5. In the abstinence of the temperate from distilled spirits, there is a safe and efficacious preventative of all the drunkenness and nameless ills to which distilled spirits give birth.

6. The union of the temperate for giving respectability to abstinence from distilled spirits, affords the most honourable and secure refuge for the reformation of the penitent drunkard, and for his protection against the persecution of the moderate.

7. The conscientious abstinence of the temperate from distilled spirits, and their discountenancing the causes and practices of intemperance, will put an effective restraint on all classes of tiplers, muddlers, and drunkards; and the destruction of prejudices, falsehoods, and tempting practices with regard to distilled spirits, will greatly diminish the consumption of all intoxicating liquors.

The temperance reformation is advancing steadily, and with astonishing rapidity; and though it is not much above a year old in the British isles, THIRTY THOUSAND persons in Scotland and Ireland alone, have enrolled their names on the lists of Temperance Societies.

Yours, &c.

JOHN EDGAR.

* * While we most readily give insertion to the foregoing, and shall at all times feel pleasure in giving publicity to any scheme which may, to our mind, appear in any way calculated to benefit our country or our kind; and while we sincerely believe that such is the object and the wishes of the gentlemen engaged in the formation of Temperance Societies, we think it but fair candidly to state our convictions that very frequently the advocates of these Societies, on their present system—like those who in argument would prove too much, and thereby prove nothing at all, or like the dog and the shadow, in their endeavours to grasp too much, run the risk of losing the real good they might attain by confining their efforts within legitimate bounds.

It is not our intention, however, to offer any further observations on the foregoing statements, than to observe, that we consider the second rule laid down by the learned professor completely at variance with what he admits

in a preceding paragraph—that “the wines in common use in these countries are mixed with considerable portions of distilled spirits,” and that “port wine is mixed with *one-third* of brandy.” Now, we should really wish to know the specific difference between distilled spirits mixed with sugar and water, and distilled spirits mixed with the juice of the grape—or how the one could be less injurious than the other? The fifth rule we look upon as completely a *non sequitur*. And really believing that such statements and assertions are calculated to do the cause of genuine temperance more harm than good, we think it well thus briefly to notice them for Mr. Edgar’s reconsideration. We are free to admit that we make the objection from the feeling that it is unfair in the apportioning of the good things of this life, to have one law for the rich, and another for the poor: such is not the case with those laws instituted by our divine Master. If “Abstinence Societies” are requisite, let them be established; and by an abstinence from spirits in any shape, let the rich shew an example to their poorer brethren. But let no individual pretend to be a member, who must continue to indulge in the use of wine, while he denies the humbler beverage, even in the smallest quantities, to his less favoured neighbour.—Eb.

THE BURIAL OF 1830.

“He lay like a warrior taking his rest,
With his martial cloak around him.”

Come haste to the BURIAL, ye friends and ye neighbours,
Eighteen Hundred and Thirty has pass’d from the earth;
And full time it is he should rest from his labours,
He has had a most troublesome time since his birth.
POLITICIANS all, attend to my call—
Oh, join the procession, and follow the bier;
Come, come! and bear to his long home,
1830, the dead and gone year.

And now, as we stand round the grave of the past year,
Let us talk o’er each wonderful work, deed, and act;
And, oh! may we ne’er see a time like the last year—
So full of extraordinary matters of fact:
Let earth’s nations all, attend to my call!
And act as chief mourners, and follow the bier;
Come, come! and bear to his long home,
1830, the dead and gone year.

Eighteen Hundred and Thirty one lesson has left us,
That kings are but mortals, mere creatures of clay;
Of one kingly bosom, in June he bereft us,*
And gave us another our islands to sway.
Scotch, Irish, and all, attend to my call—
Ye Welch, and ye English, oh, follow the bier;
Come, come! and bear to his long home,
1830, the dead and gone year.

In France he cast down from the throne the Tenth Charley,
And so gave the BOURBONS a well deserved wrench;
And Orlean’s Duke, he rais’d after a parley,
Not to be France’s King, but the King of the French.
Ye proud tyrants all, attend to my call,
Now act as chief mourners, and follow the bier;
Come, come! and bear to his long home,
1830, the dead and gone year.

The young queen of Portugal was not permitted,
To sit on the throne where her forefathers sat;
Greece and Belgium are begging for kings, ’tis admitted,
And ’tis hoped that the POLES will soon beat the Russ Rat.

* George IV. died 26th June 1830. And his brother William, Duke of Clarence, ascended the throne.